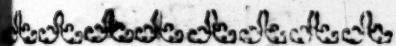


THE
Demonstration
OF
ANTICHRIST.

BY
EDMUND GURNAY,
*Bach. Theol. P. of Har-
pley Norfolk.*



LONDON,
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be sold at the signe of the *Marigold* in
Pauls Churchyard. 1631.



T O
THE ALL-
HOPEFULL
Charles,

B Y
THE GRACE
OF GOD, PRINCE
of. VVales, &c.

I*T is the glorie
of all temporall
power to main-
taine the glory of Christ,*
A 2 and

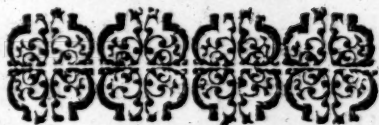
The Epistle

and so consequently to
confound Antichrist.
When, therefore, the pro-
vidence of God sends tem-
porall Princes into the
world, such as can giue any
intelligē: e toward the dis-
couering this Antichrist,
cannot be thought ouer-
hastie in presenting the
same vnto them. *I*n deed
the intelligence which
this little Booke can doe
in such kind of businesse
must needs be thought
little

Dedicaterie.

little; notwithstanding,
it was a little pibble-stone
that bored the Front of
Goliath, when the vali-
ant men of Israel were
afraid to encounter him.
Also the littlenesse of it
may be a meanes to in-
duce Gods little ones, the
sooner to begin to turne
the leaues thereof as they
shall begin to awake unto
the day-light of under-
standing. Which happy
time of our Princes awa-
king,

The Epistle, &c.
king, In resolving to wait,
the Author shall in the
meane time beseech the
Almighty to visit him
daily with the light of
His countenance, and as
his Abilities shall grow,
to allure them into the
most pleasant paths of
His most Royal service.



ECCE ANTI- CHRISTUM.



EE that professeth
himselfe the su-
preme head of the
Church of Christ,
and yet forceth
men, vpon paine of death, to
blaspheme Christ, Hee is Anti-
christ.

Because it cannot be imagined
how any power vpon earth can
more cunningly, and out of a dee-
per mysterie doe Christ such v-
niuersa'll mischiefe.

But the Pope of Rome does

A 4

pro-

2 *Ecce Antichristum.*

professe himselfe the Supreme head of the Church of Christ, (and that is granted) and yet forceth men vpon paine of death, (both temporall and eternall) to blaspheme Christ.

And this we thus proue :

Hee that forceth men vpon paine of death to grant, that there is no other Christ but He whose perfit Body, Soule, and Deity hath, for these 1600. yeers last past, beene ordinarily present amongst men vnder that particular forme which immediately before the speaking of a few words was the forme of a senselesse creature, and in that forme does enter into the mouthes of liuing creatures : he forceth men to blaspheme Christ.

Because this position does blaspheme,

The

Ecce Antichristum.

3

The	Manhood	}	of Christ.
	God-head		
	Maiesty		
	Holinesse		
	Iustice		
	Mercy		
	Wisdome		
	Power and		
	Word		

First, it blasphemeth the man-
hood of Christ; because it giues
Him such a Body as in the out-
ward eyes of those that are pre-
sent with Him hath no more si-
militude with the body of a man
than a chip or a stone.

Secondly, it blasphemeth His
God-head; because it supposeth
the Creator to be ordinarily vni-
ted vnto the forme of a creature.

Thirdly, it blasphemeth his
Maiesty; because it giues Him

A 5

such

4 *Ecce Antichristum.*

such an outward presence as the vilest and poorest man living would be ashamed of, and even utterly abhorre.

4 Fourthly, it blasphemeth His Holinesse; because it supposeth Him to goe through more vn-cleane passages, than ever living man did, and such as of necessity do either reiect or corrupt whatsoever they receiue.

5 Fifthly, it blasphemeth His Iustice; because it affirmeth Him to be ordinarily present amongst men, in a forme nothing like a man; and yet wee must vpon paine of damnation beleue that He is a perfect man.

6 Sixthly, it blasphemeth His Mercy; because it layes this intolerable burthen vpon the Faith of little ones, either to looke for no saluation, or to beleue that
thing

Ecce Antichristum. 5

thing to be their Sauour which
in all outward appearance is but
a morsell of bread.

Seuenthly, it blasphemeth His
Wisedome ; because it suppo-
seth Him to worke daily multi-
tudes of most incredible and
most stupendious miracles, for
no other purposes but such as
are daily effected without any
miracles at all : there being no
kinde of benefit redounding vn-
to mankind by this His supposed
bodily presence, but such as dai-
ly does redound vnto vs in His
bodily absence : For daily does
Hee giue vs the gift of Faith in
His bodily absence ; daily does
He conuerse with men, sup with
men, and dwell with men in His
bodily absence ; daily does Hee
giue all kind of gifts vnto men in
his bodily absence ; daily does
He

6 *Ecce Antichristum:*

He send the cōforter in his bodily
 absence; For the cōforter wil not
 come vntles He goes away; *Iob. 16.*
7. Yea (finally) daily does e giue
 vs his flesh to eat in His bodily
 absence; *For except we eat his flesh,*
we haue no life in vs, (Iob. 6. 53.)
But hee that beleeueth hath euerla-
sting life (Iob. 6. 47.) and there-
 fore he that beleeueth, does al-
 wayes (in His most bodily ab-
 sence) eat His Flesh. To con-
 clude, What benefit, what Grace,
 what comfort was euer heard of,
 or can be imagined, but may bee
 imparted vnto men as well (not
 to say incomparably more easi-
 ly, more sweetly, more credibly)
 In His bodily absence, as in this
 supposed bodily presence, wher-
 unto such stupendious miracles
 must concurre: namely (for a
 taste of them) these amongst o-
 thers:

Ecce Anticristum. 7

thers : 1. That the perfit Body
of a man must bee couched and
contried into the forme of a bit
of bread. 2. That the liuing bo-
dy of one man must wholly en-
ter into the mouth of another.
3. That the same man shall be in
infinite places at once. 4. That
the perfit Body of man shall or-
dinarily come downe from hea-
uen, and yet the outward eyes of
those which entertain Him shall
not see it. 5. That these so vn-
couth wonders shall be wrought
at the call of mortall men (euery
Priest) vnto the end of the
world, &c. And is not this a blas-
pheming of the wisdom of the
Almighty to make him the de-
sirer of these so inglorious, and
to say nothing of the quality of
them) in superfluous miracles.
Also wee further adde, that it
blas.

8 *Ecce Antichristum.*

blasphemeth his Power ; because it makes it the instrument of such operations as are dishonourable and repugnant vnto His Wisdome, His Maiesty, His Iustice, and even all His conditions and attributes ; whereas the power of God on the contrary does so infinitely apply it selfe to the honour and glory of God, as that it doth continually resist, confound and destroy whatsoeuer does offer the least diminution vnto it.

9 Last of all, it blasphemeth his Word ; and that both His created Word, and also His reuealed Word.

For what is his created Word but the faculties of Sense & Reason ? What word, or what light had man in his innocency, to shew him which was the middle

Ecce Antichristum. 9

tree in the garden (which vpon
paine of death he was forbidden
to taste of) but his common
Sense? And what other word or
light haue men now in the state
of recouery, to tell them which
is a man, and which is a beast;
which is a fish, and which is a
serpent; and to lay them out
their particular taskes, portions
and callings, but their common
Sense? This therefore so imme-
diately created and sacred light,
if it bee made a notorious liar,
(for what is it else if it constantly
affirmes that to bee a morsell of
bread which indeed is the perfect
Body of a man?) Is not therein
the Word of God blasphemed?
And as for his Reuealed Word,
both His Originall Word (the
Scriptures) and also His deriued
Word (the Fathers) are not they
also

10 *Ecce Antichristum.*

also contradicted and blasphemed by this position.

For first, concerning the Scripture, does not that euery where tell vs, That our Sauour was in euery point like a man? That He had the face, limbs, and properties of a man? That Hee did eat, drinke, and speake like a man? Also doe not the Scriptures expressly say, *That the Heauens must containe him till all things bee restored?* *Acts 3. 20.* And that He shall so descend from heauen, as Hee first ascended vp into heauen? Whereas by this position Hee hath for these 1600. yeeres continually descended bodily from heauen, not once in such a manner descend, as Hee first ascended: Yea, the Scripture euery where tells vs that now Hee is in the state of Glory; whereas this

Ecce Antichristum. **II**

position contriues Him into a more vile forme than euer man had, and ryes Him to a more base condition than euer any man (or indeed any liuing creature) did vndergoe. For though they seeme to doe Him great honour while they carry Him about (in those breaden formes) in their pompous processions; yer when withall they professe that in the end he is to be eaten vnder those breaden formes, all the honour they bestow on him is no better honour vnto him, then the guiding the Buls hornes when hee is led to be baited, is an honour vnto the Bull. Finally, the Bread which our Sauour termed His Body, does not the Scripture euery where call it still bread notwithstanding, He tooke, brake, blessed, and gaue Bread, say all the

12 *Ecce Antichristum.*

the Euangelists ; sometime also saying as much of the cup as of the wine : *Paul* also calling it bread, both in the blessing, and in the eating, and also after the eating : and the Acts of the Apostles terming these Communions (*Chap. 2. 42.*) a continuance in breaking bread : and (*Chap. 20. 7.*) a comming together to break bread : And all the Fathers for many hundred yeeres together immediately following the first Institution, when at any time they made mention of it, as securely calling it bread, as if they neuer imagined that any would euer make question thereof. And for prooffe hereof, wee haue thought good to close vp this point with a border of citations out of them ; leauing the force of their sayings to the application

Ecce Antichristum. 13

on of the Reader for breuity sake.

Clemens Romanus (to cite them *Circa An. C. 92.*) according to the times wherein they liued) saith thus of it ; We offer vnto thee our King and our God, this bread and this wine, giuing thee thanks : *Concil. Tom. 2.*

Ignatius thus; There is one flesh *An. C. 102* of our Lord Iesus, and one Bloud, one bread and one cup. *Epist. 2.*

Iustine Martyr thus ; When prayers are finished, Bread and *333.* Wine is offered : And elsewhere thus ; Christ hath given the bread to the end wee should remember that He was made a body for such as should belecue. In *Dial. contra Tryphon. and Apolog. 2.*

Irenaus Martyr thus ; As the *An. 172.* Eucharist consisting of two natures, the earthly and the heavenly,

14 *Ecce Antichristum.*

uenly, so our Bodies, &c.

An. 196.

Tertullian thus ; Calling the bread His body, to the end you may vnderstand that He hath giuen bread to bee a figure of His body. *Contra Marcion. 3. 19.*

Clemens Alexandrinus thus ; The Wine signifies the Bloud allegorically. *Lib. de pedagog. 1^o. 6.*

An. C. 207.

Origen thus ; If you take this saying, [Except ye eat the flesh of the sonne of man, &c.] according to the Letter, the Letter killeth. *Hom. 7. in Leuit. & elsewhere* thus ; After we haue giuen thanks, we eat the Loues presented. *Contra Celsus. 8.*

An. 150.

Cyprian thus ; Our Lord gaue with His owne hands bread and wine, which He called His Body. *De vnct. Chris.* and elsewhere thus ; This bread is conuerted into our flesh and bloud, and ser-

ueth

Ecce Antichristum. 15

ueth for our life. *Epist.* 2.

Ensebius Casariensis thus; Christ *An. 308.*
and His Ministers doe represent
the mysteries of His Body and
Bloud by bread and wine. *De De-*
monst. Euangel. 5. 3.

Athanasius thus; How few would *An. 327.*
his Body haue sufficed that it
should be meat for all the world.
In illud [quicumq; &c.]

Concilium Nicenum thus; Wee
must not basely [*humiliter*] be in- *An. 329.*
tent vpon the bread and the cup,
but lifting vp our mindes by
faith, &c. *Concil.* 1.

Macarius Egypt, thus; In the *An. 360.*
Church bread and wine is offe-
red being the figure of his flesh
and bloud. *Homil.* 27.

Epiphanius thus; Christ spea- *An. 379.*
king of a loafe which is round in
figure, and cannot see, heare, nor
feele, saith of it, This is my Bo-
dy.

16 Ecce Antichristum.

dy. *In Anchor.*

An. 384.

Ambrose thus ; Thou sawest the Sacraments vpon the Altar, and wondredst at the creature; yet is it a solemne and knowne creature : *De Sacram.* 4. 3. And elsewhere thus ; In the Law was a shadow, in the Gospell an image, in Heauen the truth. *Lib. 1^o. ex offic.* C. 48.

Gregory Nissen, thus ; Who hath abundantly drunke of the Apostles springs, hath already receiued whole Christ. *In vit. Mos.*

An. 385.

Chrysostome thus ; If it be dangerous to transference sanctified vessels vnto priuate vses, where in not the true Body of Christ but onely a mysterie of that body is contained : how much less ought wee to giue the vessels of our owne bodies to the deuill

which

Ecce Antichristum. 17

which God hath prepared for
himselfe to inhabit. *In Matth. 5.*
Homil. 11. and elsewhere thus;
it is counted worthy to be called
the Lords Body, though the na-
ture of bread remaineth there
still. *Ad Cesar. Monach. citat. à*
varijs Author. And againe, thus;
Wooll when it is died, is called
no longer wooll, but Purple or
Scarlet, though the nature of
wooll stil remaineth. *In Psal. 22.*
Gregory Nazianzen thus; We *An. 378.*
now partake the Passecouer,
though in a figure, yet much
more cleare than in the old Law.
De Pasch. Orat. 2.
Hierome thus; Christ is not cor-
porally in the Church. *In Prou, 1.*
and elsewhere thus; Christ left
bread and wine, as he that goes
on voyage leaues a gage: *In prim.*
Corinth. 11. and againe, thus;
I

18 *Ecce Antichristum.*

I take the Gospel to be the body of Christ, and that more truly than the Sacrament. *In Psal. 147.*

An. 394.

Austine thus ; If we look to the visible signes, by which the Sacraments are performed, who can bee ignorant that they are corruptible. *De Bapt. Lib. 3. Cap. 10.* And elsewhere thus ; By reason of the resemblance betwixt the Sacraments and the things, the Sacraments often times take the name of the things. *Epist. 23.* And elsewhere thus ; this is a perfit rule to vnderstand whether a speech be figuratiue, that whatsoeuer in Scripture cannot bee referred vnto integrity of faith, or verity of manners, that resolue thy selfe is figuratiue. *doctr. Chr. Lib. 3. Chap. 10.* Where upon hee inferres our Sauious speech, [of eating his flesh] to be

figu

Ecce Antichristum. 19

figurative, because according to the Letter, it is a sinfull act; calling it a carnall sense to take figurative speeches properly, and a miserable bondage of the soule.

Theodoret thus; He honoured *An. 424.*
the signes which we see, with the name of His body, not changing the nature, but casting grace vpon nature. And elsewhere thus; The mysticall signes after sanctification doe not depart from their nature, but remaine in their former substance, figure, and forme. *Dial. 2.*

Cyril thus; Our Sacrament toucheth not the eating of a man. *Ad abieſt. Theod.* And elsewhere thus; He gaue peeces of bread to His Disciples. *In 4. 10.*

Gelasius thus; By the Sacra- *An. 490.*
ments

B

20 *Ecce Antichristum.*

ments we are made partakers of the heauenly nature and yet for all that ceaseth not the nature of bread and wine. *Contra Eutichenf.*

An. 550.

Fulgentius thus ; How did He goe vp to heauen but as he is very man, contained in a place ? Or how is Hee present with the faithfull, but as He is very God without all measure ? *Ad Thersimach. Regul. 2.*

ad 7. 526.

Ephrem thus ; Taking bread in to His hands, He blessed it, and brake it for a figure of His body. *Contra Inquis. Diuin. Natur.*

Vigilius thus ; To goe to His Father, and from vs ; was to take from the world that nature which he receiued of vs. *Contra Eutichenf.*

An. 550.

Concilium Constant. thus ; Christ commanded the whole substance of bread, chosen for His Image

of to bee set on the table, lest if it
resembled the shape of a man, I-
of idolatry might bee committed.

Extat in Concil. Nicen. 2.

Procopius Gazeus thus ; There
is now given an Image, a Type,
a Figure of His body, receiuing
no more the bloody Sacrifices of
the Law. *Super Gen. 49.*

Beda thus ; Hee substituting
the Sacrament of His Flesh in
the figure of bread and wine. *In*
Luk. 22. And elsewhere out of
Austine thus ; That which you see,
is bread and wine, which your
very eyes can tell you. *In 1 Cor.*
take 10.

Druthmarus thus ; Wine ma-
keth glad, and increaseth blood ;
and therfore the blood of Christ
is aptly figured thereby. *In Mat.*

Rhabanus Maurus thus ; The
Sacrament is turned into the bo-

22 *Ecce Anticristum.*

dies nourishment. *Lib. 1. Chap. 13.*

Paschasius thus ; What finde they which taste these things, beside bread and wine, otherwise than by faith and hearing ? *De corp. & sang. Dom.*

Bertramus thus ; The signes, as touching the substance of the creatures, are the same after consecration that they were before. *De corp. & sang. Dom.*

Bernard thus ; What is it to eat His flesh, and drinke His blood, but to communicate with His passions, and to imitate His conversation. *In Psalm. [qui habitat &c.]*

Bonaventure thus ; The Sacraments are said to containe Gods Grace, not as a vessell does water, but because they signify Gods Grace. *In 4. Sentent. Dist. 1. 2. 3.*

And his Text-man *Lumbard* thus;
Christ offered Himselfe vpon the
Crosse, and his remembrance in
the Sacrament. *Lib. 4. dist. 12.*

The glosse vpon the Common-
Law (a principall witnesse in this
cause) thus; It is His body im-
properly after a fashion, not in
truth but in signification, quo-
ting *Austine* for it. *Super Canon.*
Hoc est corpus meum. Decr. p. 3. dist.
2. 16.

Most true therefore our ground
is, that whosoever inforceth men
vpon paine of death, to grant
that there is no other Christ but
he which is ordinarily present a-
mongst men in the forme of
Gods common bread, he forceth men
to blaspheme Christ. All the na-
tural properties, and attributes
of Christ being blasphemed by
such assertion.

24 *Ecce Antichristum:*

But the Pope of *Rome* does force men vpon paine of death (both spirituall and temporall) so to grant : Their Tridentine Councell inforcing it vpon paine of spiritual death, in these words, *viz.* Whosoever shall deny that in the most holy Sacrament of the Eucharist, is truly and really contained the Body and Blood together with the Soule and Diuinity of our Lord Iesus Christ, and therefore whole Christ; but shall say that it is there onely in a signe, or in a figure, or ver-
rue, let him be accursed. *Council of Trident. Sess 3.* And one of their Synode enioyning *Berengarius* thus to say ; With my mouth and with my heart, I profess that the bread and the wine after consecration, is not onely a Sacrament, but also the true body

Ecce Antiebristum. 25

es and blood of Iesus Christ, and
th sensually in truth is handled and
ll) broken with the hands of the
ne Priests, and torne (*atteri*) with the
ine teeth of the faithfull. *Decret. p. 3.*
ds. *dist. 2. 16. Ego Berengarius, &c.*

hat And as for temporall death
t of which the gaine-sayer of this po-
ally sition did thereupon vndergoe;
nd, what Nation vnder their autho-
Dignity hath not records thereof
rist written in bloud? Not to cite
but their secular lawes, which con-
y and demne all, heretikes (amongst
ver which, the resister of this positi-
on they count the cheefe) *ad pe-*
their *namignis*: i.e. To bee burnt to
ariu death, and to vndergoe all kinde
outh of penalties beside, in their name,
ofess friends, fautors, posterity, goods
after and fortunes that can bee imagi-
a Samed. *Summa Angelica. Litera here-*
bod *signis.*

Or

Or if our *English* Admirers of *Rome* will beleue nothing concerning the Discipline of that Church, but so farre forth as they can be assured thereof within the bounds of *England*; they may haue recourse to the six Articles established in *English* Parliaments the first whereof enacteth thus:

Whosoever shall say, that in the Sacrament of the Altar vnder the forme of bread and wine (after the consecration thereof) there is not present, really, the naturall Body and Bloud of our Sauour Iesus Christ; conceived of the Virgine *Mary*; or that after the said consecration there remaineth any substance of bread or wine, or any other substance but the substance of Christ, both God and man, &c. then he shall be adiudged an heretike, and full

Ecce Antichristum. 27

er death by burning, and shall
forfeit to the King, all his lands,
tenements, &c. as in case of hie
reason. *An. 31. Hen. 8. 14.*

For though this law was en-
acted when the Popes authority
was suppressed, yet did it take
the beginning from the Church
of *Rome*: and a little after, in the
reigne of *Quene Mary*, was ex-
tended to the full, by vertue of the
Romish authority.

Our Demonstration there-
fore is most plaine, and let hea-
ven and earth bee Iudge of it.

Hee that professeth himselve
the Supreme head of the Church
of Christ, and yet forceth men
upon paine of death (both tem-
porall and eternall) to blas-
pheme Christ; hee is Anti-
christ.

But

28 *Ecce Antichristum.*

But the Pope of Rome so professeth, and so inforceth.

Therefore *En & ecce Antichristum.*

FINIS.

pro
achri

Vj

C-PV
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